

أَبِي جَبَلٍ، عَنْ جَابِرٍ: خَرَجَ عَلَيْنَا النَّبِيُّ ﷺ. [صحيح البخاري ٧٢٨١/٩ (٣٨٥)]

Narrated Jābir bin 'Abdullāh رَضِيَ اللَّهُ عَنْهُمَا: Some angels came to the Prophet (Muhammad) ﷺ, while he was sleeping. Some of them said, "He is sleeping." Others said, "His eyes are sleeping but his heart is awake." Then they said, "There is an example for this companion of yours." One of them said, "Then set forth an example for him." One of them said, "He is sleeping." Another said, "His eyes are sleeping but his heart is awake." Then they said, "His example is that of a man who built a house and then offered therein a banquet and sent an inviter (messenger) to invite the people. So whoever accepted the invitation of the inviter, entered the house and ate of the banquet, and whoever did not accept the invitation of the inviter, did not enter the house, nor did he eat of the banquet." Then the angels said, "Interpret this parable to him so that he may understand it." One of them said, "He is sleeping." The others said, "His eyes are sleeping but his heart is awake." And then they said, "The house stands for Paradise and the call-maker is Muhammad ﷺ; and whoever obeys Muhammad ﷺ, obeys Allāh; and whoever disobeys Muhammad, disobeys Allāh. Muhammad ﷺ separated the people (i.e., through his message, the good is distinguished from the bad, and the believers from the disbelievers)." [Sahih Al-Bukhari, 9/7281 (O.P.385)].

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا أَوْلَى النَّاسِ بِعِيسَى ابْنِ مَرْيَمَ فِي الدُّنْيَا وَالْآخِرَةِ، وَالْأَنْبِيَاءُ إِخْوَةُ بَعْلَازِلَ، أَهْلُهُمْ شَتَّى وَدِينُهُمْ وَاجِدٌ». [صحيح البخاري ٣٤٤٣/٤ (٦٥٢)]

Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "Both in this world and in the Hereafter, I am the nearest of all the people to 'Isā (Jesus), the son of Maryam (Mary). The Prophets are paternal brothers; their mothers are different, but their religion is one (i.e., Islamic Monotheism)." (Sahih Al-Bukhari, 4/3443 (O.P.652)).

عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَمِ يَهُودِيٍّ وَلَا نَصْرَانِيٍّ، ثُمَّ يَمُوتُ وَلَمْ يُؤْمِنْ بِالَّذِي أُرْسِلْتُ بِهِ إِلَّا كَانَ مِنْ أَصْحَابِ النَّارِ». [رواه مسلم في كتاب الإيمان ج ١ ص ١٢٠]

Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said: "By Him (Allāh) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and the Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e., Islamic Monotheism), but he will be from the dwellers of the (Hell) Fire." (Sahih Muslim, the Book of Faith, Hadith No 240). [See also (V.3:116)]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Gracious, the Most Merciful.

The Noble Qur'ān A Miracle from Allāh (to Prophet Muhammad ﷺ)

﴿وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يَفْتَرَى مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقُ الَّذِي بَيْنَ يَدَيْهِ وَتَفْصِيلُ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْأَعْلَى﴾ [يونس: ٣٧]

"And this Qur'ān is not such as could ever be produced by other than Allāh (Lord of the heavens and the earth), but it is a confirmation of (the Revelation) which was before it [i.e., the Taurat (Torah) and the Injeel (Gospel)], and a full explanation of the Book (i.e., laws decreed for mankind) — wherein there is no doubt — from the Lord of the 'Alāmīn (mankind, jinn, and all that exists)." (V.10:37)

﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾ [آل عمران: ٨٥]

"And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers." (V.3:85)

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا مِنَ الْأَنْبِيَاءِ نَبِيٍّ إِلَّا أُعْطِيَ مِنَ الْآيَاتِ مَا مِثْلُهُ أَوْ مِنْ - أَوْ أَمِنْ - عَلَيْهِ الْبَشَرُ، وَإِنَّمَا كَانَ الَّذِي أُوتِيَهُ وَحْيًا أَوْحَاهُ اللَّهُ إِلَيَّ، فَارْجُوا أَنِّي أَكْثَرُهُمْ نَابِعًا يَوْمَ الْقِيَامَةِ». [صحيح البخاري ٧٢٧٤/٩ (٣٧٧)]

Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "There was no Prophet among the Prophets but was given miracles because of which people had security or had belief, but what I have been given is the Divine Revelation which Allāh has revealed to me. So I hope that my followers will be more than those of any other Prophet on the Day of Resurrection." [Sahih Al-Bukhari, 9/7274 (O.P.379)]

عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ يَقُولُ: جَاءَتْ مَلَائِكَةُ إِلَى النَّبِيِّ ﷺ وَهُوَ نَائِمٌ فَقَالَ بَعْضُهُمْ: إِنَّهُ نَائِمٌ، وَقَالَ بَعْضُهُمْ: إِنَّ الْعَيْنَ نَائِمَةٌ وَالْقَلْبَ يَقْظَانُ، فَقَالُوا: إِنَّ لِمُصَاحِبِكُمْ هَذَا مَثَلًا، قَالَ فَاضْرِبُوا لَهُ مَثَلًا، فَقَالَ بَعْضُهُمْ: إِنَّهُ نَائِمٌ، وَقَالَ بَعْضُهُمْ: إِنَّ الْعَيْنَ نَائِمَةٌ وَالْقَلْبَ يَقْظَانُ، فَقَالُوا: مَثَلُهُ كَمَثَلِ رَجُلٍ بَنَى دَارًا وَجَعَلَ فِيهَا مَادَّةً وَبَعَثَ ذَاعِبًا، فَمِنْ أَجَابِ الدَّاعِي دَخَلَ الدَّارَ وَآكَلَ مِنَ الْمَادَّةِ، وَمَنْ لَمْ يُجِبِ الدَّاعِيَ لَمْ يَدْخُلِ الدَّارَ وَلَمْ يَأْكُلْ مِنَ الْمَادَّةِ، فَقَالُوا: أَوَلَوْحَا لَهُ بِفَقْهِنَا. فَقَالَ بَعْضُهُمْ: إِنَّهُ نَائِمٌ، وَقَالَ بَعْضُهُمْ: إِنَّ الْعَيْنَ نَائِمَةٌ وَالْقَلْبَ يَقْظَانُ، فَقَالُوا: فَالِدَّارُ: الْجَنَّةُ، وَالِدَّاعِي: مُحَمَّدٌ ﷺ، فَمَنْ أَطَاعَ مُحَمَّدًا ﷺ فَقَدْ أَطَاعَ اللَّهَ، وَمَنْ عَصَى مُحَمَّدًا ﷺ فَقَدْ عَصَى اللَّهَ، وَمُحَمَّدٌ ﷺ فَرَقَ بَيْنَ النَّاسِ. تَابِعُهُ قَتَيْبَةُ، عَنْ لَيْثٍ، عَنْ خَالِدٍ، عَنْ سَعِيدِ بْنِ

Sūrat Al-Fātihah (The Opening) 1

سُورَةُ الْفَاتِحَةِ

1. In the Name of Allāh, the Most Gracious, the Most Merciful. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
2. All praise and thanks are Allāh's, the Lord^[1] of the 'Alamīn (mankind, jinn and all that exists).^[2] الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
3. The Most Gracious, the Most Merciful. الرَّحْمَنُ الرَّحِيمُ
4. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection) سَابِقُ يَوْمِ الدِّينِ
5. You (Alone) we worship, and You (Alone) we ask for help (for each and everything). يَا إِلَهَ مَنْدُوبَاتِ الدُّعَا
6. Guide us to the Straight Way.^[3] اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ
7. The way of those on whom You have bestowed Your Grace^[4], not (the way) of الْمُضْطَرِّبِينَ عَلَيْهِمُ وَلَا الضَّالِّينَ

^[1] (V.1:2) Lord: The actual word used in the Qur'an is *Rabb*. There is no proper equivalent for *Rabb* in the English language. It means the One and the Only Lord for all the universe, its Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security. *Rabb* is also one of the Names of Allāh.

We have used the word "Lord" as the nearest to *Rabb*. All occurrences of "Lord" in the interpretation of the meanings of the Noble Qur'an actually mean *Rabb* and should be understood as such.

^[2] (V.1:2). Narrated Abu Sa'īd bin Al-Mu'alla: While I was praying in the mosque, Allāh's Messenger ﷺ called me but I did not respond to him. Later I said, "O Allāh's Messenger, I was praying." He said, "Didn't Allāh say, 'Answer Allāh (by obeying Him) and His Messenger when he (ﷺ) calls you.'" (V.8:24).

He then said to me, "I will teach you a *Sūrah* which is the greatest *Sūrah* in the Qur'an, before you leave the mosque." Then he got hold of my hand, and when he intended to leave (the mosque), I said to him, "Didn't you say to me, 'I will teach you a *Sūrah* which is the greatest *Sūrah* in the Qur'an.?' " He said, "*Al-Hamdu lillāhi Rabbil-'ālamīn* [i.e. all praise and thanks are Allāh's, the Lord of the 'Alamīn (mankind, jinn and all that exists)], *Sūrat Al-Fātihah* which is *As-Sab' Al-Muthāni* (i.e. the seven repeatedly recited Verses) and the Grand Qur'an which has been given to me." [Sahih Al-Bukhārī, 6/4474 (O.P.1)].

^[3] (V.1:6) Guidance is of two kinds:

a) Guidance of *Taufiq* and it is totally from Allāh, i.e. Allāh opens one's heart to receive the truth (from disbelief to belief in Islamic Monotheism).

b) Guidance of *Irshād* through preaching by Allāh's Messengers and pious preachers who preach the truth, i.e. Islamic Monotheism.

^[4] (V.1:7) i.e. the way of the Prophets, the *Siddiqīn* (i.e. those followers of the=

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Sūrat Al-Baqarah (The Cow) 2

In the Name of Allāh,
the Most Gracious, the Most Merciful.

سُورَةُ الْبَقَرَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الَّذِينَ

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى

لِّلْمُتَّقِينَ

الَّذِينَ يَزُكُّونَ فِي الْعِصَةِ وَالصَّلَاةِ

1. *Alif-Lām-Mīm*. [These letters are one of the miracles of the Qur'ān and none but Allāh (Alone) knows their meanings.]

2. This is the Book (the Qur'ān), wherein there is no doubt, a guidance to those who are *Al-Muttaqūn* [the pious believers of Islamic Monotheism who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained)].

3. Who believe in the *Ghaib*^[1] and perform *As-Salāt* (*Iqāmat-as-Salāt*).^[2] and spend out

=with his back against the Ka'bah and saying, "O people of Quraysh! By Allāh, none amongst you is on the religion of Abraham except me." She added: He (Zaid) used to preserve the lives of little girls; if somebody wanted to kill his daughter, he would say to him, "Do not kill her for I will feed her on your behalf." So he would take her, and when she grew up nicely, he would say to her father, "Now if you will (wish), I will give her to you, and if you will (wish), I will feed her on your behalf." [Sahih Al-Bukhari, 5/3828 (O.P.169)].

^[1] (V.1:7): Narrated 'Uthālāh bin As-Sāmit رضي الله عنه Allāh's Messenger ﷺ said, "Whoever does not recite *Sūrat Al-Fātiḥah* in his prayer, his prayer is invalid." [Sahih Al-Bukhari, 1/756 (O.P.723)].

^[2] (V.1:7): Narrated Abu Hurairah رضي الله عنه Allāh's Messenger ﷺ said, "When the *ḥam* says: *Ghaib-maghdubi 'alaihim walad-dālīn* [i.e. out (the way) of those who earned Your Anger, nor of those who went astray (1:7)], then you must say, *ḥam*, for if one's utterance of *Amān* coincides with that of the angels, then his past sins will be forgiven." [Sahih Al-Bukhari, 6/4475 (O.P.2)].

^[1] (V.2:3): *Al-Ghaib*: literally means a thing not seen. But this word includes vast meanings: Belief in Allāh, Angels, Holy Books, Allāh's Messengers, Day of Resurrection and *Al-Qadar* (Divine Preordainments). It also includes what Allāh and His Messenger ﷺ informed about the knowledge of the matters of past, present, and future, e.g., news about the creation of the heavens and earth, human and zoological life, the news about the nations of the past, and about Paradise and Hell.

^[2] (V.2:3): *Iqāmat-as-Salāt* إقامة الصلاة: The performance of *Salāt* (prayers). It means that:

a) Every Muslim, male or female, is obliged to offer his *Salāt* (prayers) regularly five times a day at the specified times; the male in the mosque in congregation and as for the female it is better to offer them at home. As the Prophet ﷺ has said: "Order your children to perform *Salāt* (prayers) at the age of seven and beat them (about it) at =

those who earned Your Anger^[1], nor of those who went astray.^{[2] [3] [4]}

=Prophet, who were first and foremost to believe in him, like Abu Bakr As-Siddiq), the martyrs and the righteous, [as Allāh عز وجل said: "And whoso obeys Allāh and the Messenger (Muhammad ﷺ), then they will be in the company of those on whom Allāh has bestowed His Grace, of the Prophets, the *Siddiqin*, the martyrs, and the righteous. And how excellent these companions are!" (V.4:69)].

^[1] (V.1:7) Narrated Adi bin Hātim رضي الله عنه I asked Allāh's Messenger ﷺ about the Statement of Allāh: 1. "Ghaib-maghdubi 'alaihim walad-dālīn [out (the way) of those who earned Your Anger]." he ﷺ replied: "They are the Jews". And 2. "Walad-dālīn (nor of those who went astray)," he ﷺ replied: "The Christians, and they are the ones who went astray". [This *Ḥukm* is quoted by *Al-Tirmidhi* and *Abu Dawūd*.]

^[2] (V.1:7) Narration about Zaid bin 'Amr bin Nufail.

Narrated 'Abdullah bin 'Umar رضي الله عنهما The Prophet ﷺ met Zaid bin 'Amr bin Nufail in the bottom of (the valley of) Balālah before the descent of any Divine revelation to the Prophet ﷺ. A meal was presented to the Prophet ﷺ but he refused to eat from it. (Then it was presented to Zaid) who said, "I do not eat anything which you slaughter on your *Mendh** in the name of your idols. I eat only those (animals) on which Allāh's Name has been mentioned at the time of (their) slaughtering." Zaid bin 'Amr used to criticise the way Quraysh used to slaughter their animals and used to say, "Allāh has created the sheep and He has sent the water for it from the sky, and He has grown the grass for it from the earth; yet you slaughter it in others than the Name of Allāh." He used to say so, for he rejected that practice and considered it as something abominable. [Sahih Al-Bukhari, 5/3826 (O.P.169)].

* *Mendh*: See the glossary.

Narrated Ibn 'Umar رضي الله عنهما Zaid bin 'Amr bin Nufail went to Shām (the region comprising Syria, Lebanon, Palestine and Jordan), enquiring about a true religion to follow. He met a Jewish religious scholar and asked him about their religion. He said, "I intend to embrace your religion, so tell me something about it." The Jew said, "You will not embrace our religion unless you receive your share of Allāh's Anger." Zaid said, "I do not run except from Allāh's Anger, and I will never bear a bit of it if I have the power to avoid it. Can you tell me of some other religion?" He said, "I do not know any other religion except *Ḥanif* (Islamic Monotheism)." Zaid enquired, "What is *Ḥanif*?" He said, "*Ḥanif* is the religion of (the Prophet) Abraham (عليه السلام), he was neither a Jew nor a Christian, and he used to worship none but Allāh [(Alone) — Islamic Monotheism]." Then Zaid went out and met a Christian religious scholar and told him the same (as before). The Christian said, "You will not embrace our religion unless you get a share of Allāh's Curse." Zaid replied, "I do not run except from Allāh's Curse, and I will never bear any of Allāh's Curse and His Anger if I have the power to avoid them. Will you tell me of some other religion?" He replied, "I do not know any other religion except *Ḥanif* (Islamic Monotheism)." Zaid enquired, "What is *Ḥanif*?" He replied "*Ḥanif* is the religion of (the Prophet) Abraham (عليه السلام) he was neither a Jew nor a Christian, (and he used to worship none but Allāh [(Alone) — Islamic Monotheism]." When Zaid heard their statement about (the religion of) Abraham, he left that place, and when he came out, he raised both his hands and said, "O Allāh! I make You my Witness that I am in the religion of Abraham." [Sahih Al-Bukhari, 5/3827 (O.P.169)].

Narrated Asmā' bint Abu Bakr رضي الله عنها I saw Zaid bin 'Amr bin Nufail standing =

their hearing, (i.e. they are closed from accepting Allāh's Guidance), and on their eyes there is a covering. Theirs will be a great torment.

8. And of mankind, there are some (hypocrites) who say: "We believe in Allāh and the Last Day," while in fact they believe not.

9. They (think to) deceive Allāh and those who believe, while they only deceive themselves, and perceive (it) not!

10. In their hearts is a disease (of doubt and hypocrisy) and Allāh has increased their disease. A painful torment is theirs because they used to tell lies.

11. And when it is said to them: "Make not mischief on the earth," they say: "We are only peacemakers."

12. Verily, they are the ones who make mischief, but they perceive not.

13. And when it is said to them (hypocrites): "Believe as the people (followers of Muhammad ﷺ, *Al-Ansār* and *Al-Muhajirīn*) have believed," they say: "Shall we believe as the fools have believed?" Verily, they are the fools, but they know not.

14. And when they meet those who believe, they say: "We believe," but when they are alone with their *Shayātīn* (devils — polytheists, hypocrites), they say: "Truly, we are with you; verily, we were but mocking."

15. Allāh mocks at them and gives them increase in their wrong-doing to wander blindly.

16. These are they who have purchased error for guidance, so their commerce was profitless. And they were not guided.

وَعَلَىٰ أَعْيُنِهِمْ غَشِيَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٥﴾

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ

وَيَاذِذُوا الْآخِرَ وَمَا هُمْ بِمُؤْمِنِينَ ﴿١٦﴾

يُخَدِّعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا

يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا

يَشْعُرُونَ ﴿١٧﴾

فِي قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ اللَّهُ

مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ ۖ مَا كَانُوا

بِكَذِبُونَ ﴿١٨﴾

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ

قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١٩﴾

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا

يَشْعُرُونَ ﴿٢٠﴾

وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ

قَالُوا أَتُؤْمِنُونَ كَمَا آمَنَ السُّفَهَاءُ أَلَا

إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِن لَّا

يَعْلَمُونَ ﴿٢١﴾

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا

وَإِذَا خَلَوْا إِلَىٰ شُيَاطِينِهِمْ قَالُوا إِنَّا

مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزَؤُونَ ﴿٢٢﴾

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدِّدُ فِي طَاعَتِهِمْ

يَعْمَهُونَ ﴿٢٣﴾

أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الضَّلَاةَ

بِالْهُدَىٰ ۖ كَمَا رَدَّتْ يُحْذِرُهُمْ وَمَا

كَانُوا مُهْتَدِينَ ﴿٢٤﴾

of what We have provided for them [i.e. give *Zakāt*^[1] spend on themselves, their parents, their children, their wives, and also give charity to the poor and also in Allāh's Cause — *Jihād*].

4. And who believe in (the Qur'ān and the *Sunnah*)^[2] which has been sent down (revealed) to you (Muhammad ﷺ), and in that which was sent down before you [the *Taurāt* (Torah) and the *Injīl* (Gospel)] and they believe with certainty in the Hereafter. (Resurrection, recompense of their good and bad deeds, Paradise and Hell).

5. They are on (true) guidance from their Lord, and they are the successful.

6. Verily, those who disbelieve, it is the same to them whether you (O Muhammad ﷺ) warn them or do not warn them, they will not believe.

7. Allāh has set a seal on their hearts and on

وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿١٤﴾

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ

مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿١٥﴾

لَوْلَيْكَ عَنْ هُدًىٰ مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ

الْمُفْلِحُونَ ﴿١٦﴾

إِنَّا أَعْلَمُ كَفَرُوا سَوَاءً عَلَيْهِمْ

أَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿١٧﴾

خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ

=the age of ten." The chief (of a family, town, tribe) and the Muslim rulers of a country are held responsible before Allāh in case of non-fulfillment of this obligation by the Muslims under their authority.

h) One must offer the *Salāt* (prayers) as the Prophet ﷺ used to offer them with all their rules and regulations, i.e., standing, bowing, prostrating, sitting, as he ﷺ has said: "Offer your *Salāt* (prayers) the way you see me performing them." [See *Sahih Al-Bukhārī*, 1/631 (O.P.604) and 9/7246 (O.P.352)] [For the characteristics of the *Salāt* (prayer) of the Prophet ﷺ see *Sahih Al-Bukhārī*, 1/735, 736, 737, 766, 823, 824 (O.P.702, 703, 704, 733, 786, 787)].

[1] (V.2:3) *Zakāt* (زكاة): A certain fixed proportion of the wealth and of every kind of the property liable to *Zakāt* of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of *Zakāt* is obligatory as it is one of the five pillars of Islam. *Zakāt* is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. [See *Sahih Al-Bukhārī*, Book of *Zakāt*, No. 24].

[2] (V.2:4) Narrated Ibn 'Umar رضي الله عنهما: Allah's Messenger ﷺ said: Islām is based on (the following) five (principles):

1. To testify that "Lā ilāha illallāh wa anna Muhammad-ur-Rasūl Allāh" (none has the right to be worshipped but Allāh and that Muhammad ﷺ is the Messenger of Allāh).
2. *Iqānat-as-Salāt*: to perform the five (compulsory congregational) *Salāt* (prayers).
3. To pay *Zakāt*.
4. To perform *Hajj* (i.e. pilgrimage to Makkah).
5. To observe *Saum* (fasting) during the month of *Ramādān*. [See *Sahih Al-Bukhārī*, 1/8 (O.P.7)].

23. And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'ān) to Our slave (Muhammad ﷺ), then bring a *Sūrah* (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allāh, if you are truthful.

24. But if you do it not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers.

25. And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise). Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before," and they will be given things in resemblance (i.e. in the same form but different in taste) and they shall have therein *Azawājun Mutahharatun*^[1] (purified mates or wives), and they will abide therein forever.

26. Verily, Allāh is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it. And as for those who believe, they know that it is the Truth from their Lord, but as for those who disbelieve, they say: "What did Allāh intend by this parable?" By it He misleads many, and many He guides thereby. And He misleads thereby only those who are *Al-Fāsiqūn* (the rebellious, disobedient to Allāh^[2]).

27. Those who break Allāh's Covenant after ratifying it, and sever what Allāh has ordered

وَأِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ
عِبْدِنَا قُلُوا بِسْمِ اللَّهِ مِنْ بَيْنِهِمْ. وَلَوْ كُنْتُمْ
شُهَدَاءَ لَهُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ
صَادِقِينَ ﴿١٧﴾

فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَأْزَنُوا النَّارَ
الَّتِي يُوقَدُهَا النَّاسُ وَالْحِجَارَةُ أَهْبَتَ
لِلْكَافِرِينَ ﴿١٨﴾

وَبَيْنَهُمُ الْأَنْبِيَاءُ مِمَّا أَوْفَكُوا
الضُّلُوعَ أَنْ كُنْتُمْ جُنُودَ جَهَنَّمَ
غَنِيهَا الْأَنْبِيَاءُ كَلَّمَ رُفُوعًا بِهَا
مِنْ سَمَرٍ رَزَقًا قَالُوا هَذَا الَّذِي
رَزَقْنَا مِنْ قَبْلُ وَأَنَّا بِهِ مُنْكَرُونَ
وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ
فِيهَا خَالِدُونَ ﴿٢٥﴾

إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ
مَثَلًا مَا يَبْغُضُ فَمَا فَوْقَهَا فَأَمَّا
الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّ
الْحَقَّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ
كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ
بِهَذَا مَثَلًا بَعْضُهُمْ كَثِيرٌ
وَيَهْدِي بِهِ كَثِيرٌ وَمَا يَبْغُضُ بِهِ
إِلَّا الْفَاسِقِينَ ﴿٢٦﴾

الَّذِينَ يَخْلَفُونَ بَعْدَ اللَّهِ مِنْ بَعْدِ
مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ

17. Their likeness is as the likeness of one who kindled a fire: then, when it lighted all around him, Allāh took away their light and left them in darkness. (So) they could not see.

18. They are deaf, dumb, and blind, so they return not (to the Right Path).

19. Or like a rainstorm from the sky, wherein is darkness, thunder, and lightning. They thrust their fingers in their ears to keep out the stunning thunderclap for fear of death. But Allāh ever encompasses the disbelievers (i.e. Allāh will gather them all together).

20. The lightning almost snatches away their sight, whenever it flashes for them, they walk therein, and when darkness covers them, they stand still. And if Allāh willed. He could have taken away their hearing and their sight. Certainly, Allāh has power over all things.

21. O mankind! Worship your Lord (Allāh), Who created you and those who were before you so that you may become *Al-Muttaqūn* (the pious. See V.2:2).

22. Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals unto Allāh (in worship) while you know (that He Alone has the right to be worshipped).^[1]

مَثَلُهُمْ كَمَثَلِ الَّذِي أَكْنَدَ نَارًا
فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ
بِنُورِهِمْ وَزَكَفَهُمْ فِي ظُلْمٍ لَا
يَبْصُرُونَ ﴿١٧﴾

صُمُّ بُكْمٌ عُمْى فَهُمْ لَا يَرْجِعُونَ ﴿١٨﴾
أَوْ كَصَيْبٍ مِنَ السَّمَاءِ فِيهِ ظُلُمٌ
وَرَعْدٌ وَنُبُوءٌ يَجْمَعُونَ أَصْوَابَهُمْ
فَإِذَا بِهِمْ مِنْ السَّحَابِ حَدَرٌ مُؤَوِّجٌ
وَاللَّهُ يَغِيظُ بِالْكَافِرِينَ ﴿١٩﴾

بَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَ
لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا
وَلَوْ سَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ
وَأَبْصَارِهِمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ ﴿٢٠﴾

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي
خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ
تَتَّقُونَ ﴿٢١﴾

الَّذِي جَعَلَ لَكُمْ الْأَرْضَ رَاحَةً
وَالسَّمَاءَ بَنَاءً وَأَنزَلَ مِنَ السَّمَاءِ مَاءً
فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا
تَجْعَلُوا لَهُ شُرَكَاءَ وَتَتَّبِعُوا
مَعْلُومَاتِهِ ﴿٢٢﴾

^[1] (V.2:22) Narrated 'Abdullāh رضي الله عنه, I asked the Prophet ﷺ, "What is the greatest sin in consideration with Allāh?" He said, "That you set up a rival unto Allāh though He Alone created you." I said, "That is indeed a great sin." Then I asked, "What is next?" He said, "To kill your son lest he should share your food with you." I asked, "What is next?" He said, "To commit illegal sexual intercourse with the wife of your neighbour." [Sahih Al-Bukhārī, 6/4477 (O.P.4)].

^[1] (V.2:25) Having no menses, stools, urine. See *Tafīr Ibn Kathīr* and also see the footnote of (V.29:64)

^[2] (V.2:26) We have retained this peculiar English construction in order to capture the Arabic idiom here.

angels and said, "Tell Me the names of these if you are truthful."

32. They (angels) said: "Glorified are You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise."

33. He said: "O Adam! Inform them of their names," and when he had informed them of their names, He said: "Did I not tell you that I know the *Ghaib* (Unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?"

34. And (remember) when We said to the angels: "Prostrate yourselves before Adam." And they prostrated except *Iblīs* (Satan), he

عَلَى الْمَلَائِكَةِ فَقَالَ ابْعُوْنِي بِأَسْمَاءِ هَٰؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿١٩﴾

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا بِمَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴿٢٠﴾

قَالَ بَلَّغْهُمْ أَسْمَاءَهُمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٢١﴾

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى وَاسْتَكْبَرَ وَكَانَ

=fit for this undertaking.' He will remember his appeal to his Lord to do something of which he had no knowledge, then he will feel ashamed thereof and will say, 'Go to *Khalīl-ur-Ruhmān** [i.e. Ibrāhīm (Abraham)]. They will go to him and he will say, 'I am not fit for this undertaking. Go to Mūsā (Moses), the slave to whom Allāh spoke (directly) and gave him the *Taurāt* (Torah).' So they will go to him and he will say, 'I am not fit for this undertaking,' and he will mention (his) killing a person who was not a killer, and so he will feel ashamed thereof before his Lord, and he will say, 'Go to 'Isā (Jesus), Allāh's slave, His Messenger and Allāh's Word and a spirit coming from Him.** 'Isā (Jesus) will say, 'I am not fit for this undertaking, go to Muhammad (ﷺ) the slave of Allāh whose past and future sins were forgiven by Allāh.' So they will come in me and I will proceed till I ask my Lord's Permission and I will be given permission. When I see my Lord, I will fall down in prostration and He will let me remain in that state as long as He wishes and then I will be addressed: '(Muhammad!) Raise your head, Ask, and your request will be granted; say, and your saying will be listened to; intercede, and your intercession will be accepted.' I will raise my head and praise Allāh with a saying (i.e. invocation) He will teach me, and then I will intercede. He will fix a limit for me (to intercede) whom I will admit into Paradise. Then I will come back again to Allāh, and when I see my Lord, the same thing will happen in me. And then I will intercede and Allāh will fix a limit for me (to intercede) whom I will admit into Paradise, then I will come back for the third time; and then I will come back for the fourth time, and will say, 'None remains in Hell but those whom the Qur'ān has imprisoned (in Hell) and who have been destined to an eternal stay in Hell.' [The compiler] Abu 'Abdullāh said: 'But those whom the Qur'ān has imprisoned in Hell' refers in the Statement of Allāh عز وجل: "To abide therein..." (V.16:29) [*Sahih Al-Bukhari*, 6/4476 (O.P.3)].

*The intimate friend of the Most Gracious (Allāh).

**This may wrongly be understood as the spirit or soul of Allāh, in fact, it is a soul created by Allāh, i.e. 'Isā (Jesus). It was His Word: "Be!" — and he was (created like the creation of Adam). Please see the word *Rūh-ullāh* in the glossary for further details.

to be joined (as regards Allāh's religion of Islamic Monotheism, and to practise its laws on the earth and also as regards keeping good relations with kith and kin⁽¹⁾), and do mischief on earth, it is they who are the losers.

28. How can you disbelieve in Allāh? seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life (on the Day of Resurrection) and then unto Him you will return, (Sec V.40:11)

29. He it is Who created for you all that is on earth. Then He rose over (*Istawā*) towards the heaven and made them seven heavens and He is the All-Knower of everything.

30. And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, — while we glorify You with praises and thanks and sanctify You." He (Allāh) said: "I know that which you do not know."

31. And He taught Adam all the names (of everything),⁽²⁾ then He showed them to the

أَنْ يُوصَلَ وَيُفِيدُونَ فِي الْأَرْضِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿١٨﴾

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أََمْوَنًا فَأَنْبِتْكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿١٩﴾

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ أَسْوَوْنِي إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٠﴾

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٢١﴾

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ

⁽¹⁾ (V.2:27) Narrated! Jubair bin Mut'im رضي الله عنه that he heard the Prophet ﷺ saying, "الفاعل {Qān} (the person who severs the bond of kinship) will not enter Paradise." [*Sahih Al-Bukhari*, 8/5984 (O.P.13)].

⁽²⁾ (V.2:31) The Statement of Allāh تعالى: "And He taught Adam all the names (of everything)."

Narrated Anas رضي الله عنه: The Prophet ﷺ said, "On the Day of Resurrection, the believers will assemble and say, 'Let us ask somebody to intercede for us with our Lord.' So they will go to Adam and say, 'You are the father of all the people, and Allāh created you with His Own Hands, and ordered the angels to prostrate themselves to you, and taught you the names of all things; so please intercede for us with your Lord, so that He may relieve us from this place of ours.' Adam will say, 'I am not fit for this (i.e. intercession for you).' Then Adam will remember his sin and feel ashamed thereof. He will say, 'Go to Nūh (Noah), for he was the first Messenger, Allāh sent to the inhabitants of the earth.' They will go to him and Nūh (Noah) will say, 'I am not=